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TERMS.

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LEXINGTON:
WEDNESDAY, *JULY* 16, 1834.

For the Western Luminary.

Lexington, July 12, 1834.

LETTER IV.

"Left by his sire, too young such loss to know,
Lord of himself—that heritage of woe."
BYRON.

To the Students of Centre College.

Like the unequalled Poet, being removed from the immediate purview of the parental eye, you are to a certain extent lords of yourselves. To thousands it has already proved a curse. And to thousands more it will prove a "heritage of woe," and to you among the number, unless good principles are now firmly implanted, and correct habits early formed.

I hope you applied for admission into the institution, with the fixed determination that, unless Providence should render it palpably impracticable and absurd to attempt it, nothing shall prevent you from obtaining a *thorough education.* It was an excellent recommendation of Lord Chesterfield, to "aim at perfection in every thing." Those who aim at it, and persevere, will sometimes succeed, those who aim less high, never. Doing this, you are but following Nature, as the unfortunate Marloe once sung,

"Nature that framed us of four elements,
Warring within our breasts for regimen,
Doth teach us all to have aspiring minds.
And climbing after knowledge infinite,
Wills us never rest."

Perhaps you have already decided to make the attempt. Let no common occurrence foil you, remembering that if ever you become great in any thing good, you must have *decision of character.* This one quality has led all the sons of fame to greatness. It has woven for many a civilian, and warrior, and poet, and sage, and philosopher, an unfading garland. The expression however is short, it may be ambiguous, but there is much comprehended in its real meaning, which is 1st. When an individual is about to make choice of an occupation for life, he must deeply impress his mind with a sense of its high importance to himself and society 2nd. Carefully determine the practicability of its accomplishment under ordinary circumstances. 3d. Most diligently inquire, "is there any thing connected with it, which would render it impossible for *me* to succeed?" 4th. Enter upon it with the full, and unalterable determination, that nothing short of sickness or death, or such like insurmountable obstacle shall induce you to abandon your object. Such should be the inquiry and determination, most especially of every young gentleman who is looking forward to the work of the holy ministry. And such must be the resolution of any one, who expects to pass through the drilling, the labor, and the toil of a classical education with credit to himself. Such a resolution will be essentially necessary to his successfully combatting those varied difficulties which always present themselves in the pathway of science. He must enter upon the work, expecting to meet with obstacles great and multiform; looking for them as naturally as he looks for food and recess. And it will not injure him to magnify those difficulties. For then, he will summon up the more courage to overcome them—the contest will not be so hard; while at the same time, the victory will be more complete. And he must resolve that no *real* difficulty, much less an *imaginary one,* shall frighten him from the field, until at least he has fought a determined battle. If you have difficulties to encounter, so much the better will it be for you eventually, as sung the Prophet, "It is good for a man that he bear the yoke in his youth." The great Davy in his first original experiments, had no other laboratory than that which was made up of the phials, gallipots and pans of his masters kitchen; and it is confidently affirmed, that his success as an experimentalist, was owing in no small degree, to the necessities under which he was placed in his earliest researches. In the art of suggesting expedients he stood unrivalled; and like Scheele, owed his successes to his difficulties. Invention is akin to genius, and necessity; difficulty is the parent of it. Charles G. Haines in 1818 went to New-York, a poor and friendless stranger. And though he had all those obstacles to encounter which poverty and sickness, and want of family influence assure, he rose in spite of them; they gave a new vigor to his energies, and in less than seven years, he stood at the bar of the highest court of his country, the fellow counsel of Henry Clay—and the antagonist of Daniel Webster; acquired the reputation of a writer, a politician, a scholar, and rose to one of the highest offices of the state government.

But it is childish for a young gentleman belonging to such an institution as Centre College, to talk of difficulties. There are no such things in existence there. Difficulties! Where are they? You have competent, eminent instructors. Such as can compare with any this side of the mountains, and with most beyond them. Society is good. That however is a thing with which you ought to have but little to do, while you are an undergraduate. You have respectable boarding at a low rate. You have books, and you have health. If you have not, it is your own fault, and can be easily remedied if you eat less, take more exercise, and be cheerful. If you have no money, it will be a blessing, if you rightly improve the circumstance.

I intimated that nothing short of an impracticability, should prevent you from acquiring a thorough education. You have probably entered College with that determination. Yet you may not accomplish it. From my own personal experience, not more than one fourth who enter College ever graduate. Perhaps the majority of these abandon the idea from their laziness, others, from the consideration of their advanced age. If you are in College, and are this side of thirty, no ordinary apology will excuse you from stopping short of a diploma. One of our present Congressmen, scarcely knew the letters of his alphabet at the age of twenty years. And doubtless were you bordering on thirty, he would advise you to "go-ahead." And there are other examples of individuals, who have stood pre-eminent, and yet entered upon their course of study at an equally late period. And in view of this encouraging fact, you should remember what has once been done may be done again. '*Nil desperandum,*' should be your motto. Never forget the words of Denham,

"If ought obstruct thy course, yet stand not still,
But wind about, till thou hast topped the hill."

What is worth doing at all, is worth doing well, is a universal maxim. Perhaps no man ever regreted having studied too much, before he entered upon public life. It is often mourned over, until a dying day, that the arena was entered too prematurely. It has been the regret of the admirers of more than one great man, now no more, that "his early education was hurried and deficient, his powers of thought had never been tasked by vigorous trains of mathematical and metaphysical reasoning; his mind had never been disciplined to severity and exactness of thought, by long and careful training." The workman never gained any thing by setting up shop before he had half learned his trade. There is nothing like a good foundation. A mean fabric will stand upon it. While an inferior one, will shackle the most splendid superstructure. He was a foolish Indian who attempted to cross the river in a crazy boat, hoping to fill the crevices in his passage. His oars occupied all his time. 'Tis but a poor way to commence building when but half the foundation is laid. The wagoner who started to mill with three wheels, hoping to get a fourth on the road, never got there. Let the lines of Pope never be forgotten,

"A little learning is a dangerous thing,
Drink *deep* or taste not the Pierean spring."

Respectfully, Yours, Q.

For the Western Luminary.

Fictitious Writings.

The question, "whether a multiplicity of books tends to advance the standard of public taste," or "is conducive to the cause of letters," has elicited much discussion. If we view this subject in the light of experience, encumbered as it is with all its attending circumstances, we find it no easy matter to arrive at a satisfactory conclusion. That the numerous light productions in the form of tales, and romances, which abound in the present age, have a tendency to dissipate the mind, and in many cases pervert the judgments of their readers, is certain; but it is contended by some who ought to be acquainted with the subject, that many who engage in this kind of reading, could not be induced to look into books of a more serious and useful character; and that through the influence of this class of books, their minds may gradually be brought to relish those of a higher character. I am not sufficiently skilled in the philosophy of the mind, exactly to see the correctness of this position;—it is however for those who use the argument to determine whether it does not come in collision with the maxim, *Ex nihilo nihil fit.*

But there is one view of this subject which all who regard morality, and are in the habit of sober reflection must agree, viz: that when impure and unchaste expressions, sentiments, and scenes are presented in works of fiction, they should be discountenanced, and banished from society, as deleterious in the highest degree.

If virtue in all her purity and loveliness, and vice in all her hideous deformity were presented in the same picture, without any false colourings, the result would invariably be the full triumph of the one, and the complete discomfiture of the other. But in no way is vice more productive of evil, than when frequently brought forward by popular writings, and half extenuated, or treated lightly, masked in the garb of innocence, and familiarised to the mind under pleasant palliatives. In this view of the subject, the words of the poet strike us with peculiar force:

"Vice is a monster of such frightful mein,
That to be hated needs but to be seen;
But seen to oft—familiar with her face;
We first endure, then pity, then embrace."

If vice once shows its gorgon head, unaccompanied by any of those factitious circumstances by which it may be veiled, it is rendered powerless, and excites that natural abhorrence and loathing, which invariably arises when any unsightly object is presented to the mind; but give it half the attributes of virtue, and it insidiously wins its way to the hearts of the unwary, and misleads the minds of the inexperienced. As the productions of Milton, Cowper and Pollock, have effected much in improving the taste, purifying the thoughts, and elevating the morals of their readers; Byron has done much towards implanting principles subversive of morality, and virtue, and all the established orders of society. The dark and gloomy spirit of misanthropy, that pervades the most of his works, the apparently reckless manner in which he touches the most sacred subjects, the indelicate style in which he treats the female character, notwithstanding his mock reverence for female charms; all contribute to render his writings dangerous in the extreme, especially to those who are not established in fixed moral principles.

But there is an author of the present age, who seems to have obtained his popularity, more through caprice of the literary world, than on account of any acknowledged merit of his productions; at least their merit is of so doubtful a character, that no one seems exactly to define in what it consists. Those works notwithstanding have numerous admirers, and may be reckoned among the most fashionable fictitious writings of the present day. The novels of Bulwer are alluded to. That this author has shown brilliancy of imagination, and considerable tact in managing some of his characters, none can deny, and in this last, consists the danger of his works; for around some of the most base, profligate characters ever drawn, he has thrown noble and redeeming qualties, by which, although they are rendered unnatural and absurd, at the same time, they carry away the mind of the unsuspecting reader by their novelty, and the skill with which they are managed by the author.

In one of his most popular works, this author introduces a murderer and robber, and makes him to possess all the qualities, and accomplishments of a well bred gentleman, a scholar, and an orator. And in order to save this personage from the imputation of inconsistency, he introduces the most dangerous theories, and exerts all his ingenuity, and sophistry, in order to present him before the mind of the reader as half extenuated. Thus the mind of the unwary reader is brought to sympathise with this character, on account of his misfortunes, rather than revolt from him on account of his crimes. What is the natural tendency of a literary work of this description? Has it not the effect to lessen the moral turpitude of crime, to overthrow all of our preconceived notions of justice and equity, and introduce vice and crime into the hallowed precincts of virtue?

In some of his other productions, this author carries his readers into some of the most abandoned, and depraved haunts of profligacy, and presents before their minds, characters in whom are centred all the evil passions that pollute and blacken the heart of man. But the object of the author does not seem to be, to bring these things before his readers, for any special purpose, except to display his powers of description. He shows such a familiarity, such an intimate acquaintance with the haunts of vice he is describing, that he seems himself to be an actor in the scene, and to enjoy its spirit. Morality gains nothing, from his exhibitions of vice, for no moral sentiment drops from his pen, and no moral or useful reflection crosses the mind of the reader.

In some places the language of this author, is coarse, even to the lowest degree of vulgarity, and his allusions are sometimes highly unchaste, and indelicate. That these productions should have become popular amidst all the refinement, intelligence, and moral and religious influence of the present age, seems not a little singular; and it can only be recorded as one among many of the sad evidences of the evil influence of unsanctified talents. But how can that portion of society in whom man ever looks for sentiments of delicacy and refinement, suffer itself to be beguiled into an admiration of the degrading scenes, and impure language of such a writer? W.

For the Western Luminary.

Influence of Christian Example.

Some time since a clergyman, while travelling in one of the Steam-boats which now float in such vast numbers on our lakes and rivers, was very much annoyed by a party that occupied the central part of the cabin, *amusing* themselves, as it is *fashionably* termed, with cards; but the right name of which is *gambling.* Every pious person, who has travelled much on our Western waters, has often been pained by like exhibitions. It is not the employment alone that is annoying; but the boisterous mirth of exultation, and the bitter oaths uttered in ill success agonize the heart of one that fears God.

In the instance above mentioned, the clergyman resolved to try the silent influence of example. He took his Bible, seated himself so near the card-table, that he could see by the same lamp, and commenced reading. As soon as it was discovered what book he was reading, the noisy mirth ceased; and after continuing to play for a short time in silence, one after another threw down the cards and left the table, till not one remained, but the clergyman with his Bible.

This incident forcibly illustrates the power of example, because it is of such a character that its effects are immediately seen. In most cases the effects are not so immediately perceptible; and often when they are developed it would be difficult to trace them to their true cause. But the effect is not on that account less powerful or extensive in its operations. Every act of ours will have its tale to tell at the judgment day. Very few christians are aware of the extent of the benefit or injury they are daily causing by the potent influence of their example. In our intercourse with the world, we are constantly sowing seed in a fertile soil, and it will be sure to spring up and put forth blossoms of resplendent beauty and vivifying fragrance, and will ripen into fruit more luscious than the clusters of Canaan; or it will luxuriate in the rankness of impure exhalations, and bring forth fruits more withering than the poison of the Upas.

Our example has an effect, not only on those with whom we have immediate intercourse, but its influence is transmitted by them to others, till it would be impossible to follow it in all its diversified ramifications. But let no one think, because he does not know, or may cease to notice the influence of his example, that he will not be held responsible for all its consequences. When the secrets of all hearts are laid open, and we see results traced to their proper causes, a single individual may have a host to witness for, or against him.

Often, when persons wish to make some excuse to their consciences for the unholy influence of their lives, they endeavor to persuade themselves, that they are of so little consequence, that their example exerts no influence on other persons. There is another class, who claim more importance for themselves in society, but affect to believe that, as God alone can change the heart, their actions have no effect beyond themselves. But as well may we reverse the assertion of our Saviour, and say men *do gather grapes of thorns,* and *figs* of *thistles,* as that evil and good examples will not have their appropriate effect. God's method of accomplishing his purposes is always a rational one; and if we choose to take a perverted view of it, the consequences must be on our own heads. The recording angel is faithful in the performance of his duty, and God grant that we may be able to meet our account without confusion and remorse. S.

From the Christian Intelligencer.

Statement of Doctrinal Views.

Made to the General Synod of the Reformed Dutch Church, by Professor McClelland.

I believe that man is totally depraved, by which I mean, that he comes into the world destitute of holy affections. He is alienated from the life of God, averse from his service, and rebellious in all his feelings, thoughts and purposes; so that under no circumstances has he, while unregenerate, performed an act of spiritual service. His best deeds are sinful in the sight of God, as they not only come short of perfect conformity to the law, but are totally destitute of the very principle of obedience. His most shining virtues are "dead works," and expose him to eternal condemnation. Besides this, I hold that there is in him a proneness and bias to all the forms of positive wickedness, and that nothing but the hedge placed around him by Providence, and the restraints of common grace, preserve any individual from exhibiting in his character, and habitual deportment, the darkest tints of the description given by Paul in Rom. i. 29.

To guard, however, against the horrible imputation, that we make God the author of moral evil, I join with all the orthodox in asserting that natural corruption, as to its origin and formal essence, does not consist in the infusion of any positive sinful principle; but hold that the being deprived of original rectitude, viewed in connection with man's natural activity is amply sufficient to account for it; averse from the true end of his being, he cannot but choose a false one. The inferior principles left to themselves, become absolute masters of the heart, the consequence of which is a state of awful disorder and confusion.

With respect to the question on which I am alleged to speak by far too doubtfully—whether inherent corruption in itself, and detached from its connection with the imputation of Adam's first sin, is properly blameworthy and deserving of eternal death, I think it is one that never should be put, as the Bible never views our moral disease in this state of insulation. When pressed to consider it, I am always deterred from answering in the affirmative by this consideration—that corruption being a tremendous calamity inflicted on the human race, it really appears very difficult to reconcile its existence with the divine justice, unless the subject was previously under a curse on account of actual transgression.

Were there not an imputation of Adam's guilt resting on the infant, how can we vindicate the ways of God in sending it into the world destitute of those holy and heavenly influences with which our nature was originally favored, and the want of which infallibly mark it out as the child of sin and sorrow through the whole course of his future life? Would it not be wrong in God to create such a being? and supposing it created, would he not be equally wrong in punishing it? These are serious difficulties to those who deny imputation, but they do not seriously disturb me: for I believe that inherent corruption is not the primary or proper ground of the curse, but a part of the curse itself, inflicted on the children of Adam as "sinning in him, and falling with him in his first transgression." To the 15th article of our Confession, I therefore fully subscribe, understanding the term "Original Sin" to include imputed guilt, as well as the corruption which proceeds from it: "it is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind."

I believe that while man has lost the image of God, there still remains within him sparks of a lower kind of excellence. He is gifted with various sensibilities, the actions performed under whose influence are materially good and amiable. At the same time they can make no claim on the divine acceptance on account of the essential defect which accompanies them.

Their value, in a religious view, only consists in this—that being, (as I have said in conformity with the language of the old divines) materially good, they are to be performed rather than omitted, and thus they furnish a standard point to the servant of the Gospel, when he urges the unrenewed sinner to engage in that initiatory process of seeking and striving, which in the great majority of cases, precedes Regeneration. Were they positively and intrinsically evil, their performance would be as unlawful as the perpetration of the grossest crimes; and this is the very ground that is taken by those who contend that the sinner should never be told to do any thing short of renewing his own heart. I firmly believe that one reason why these timbers have been spared from the dreadful shipwreck of human nature is, that such objections should not be made, that the minister of Christ, and the Holy Spirit in his common operations, might find some chords in the human soul that would faintly vibrate to their touch, some matter on which they might legitimately operate. Let others untie the knot in a different way, but for my part, I should never dare to tell the sinner that it is his privilege and duty to pray for regenerating grace, if there were not that within him so far irreproachable, that the prayer which proceeds from it is of a very different nature from the belchings of the foul mouthed blasphemer.

Unregenerate virtues, in short, fail as to their principle and end, but being materially, and in their own nature, possessed of a certain kind of goodness, they are not to be confounded with positive and abandoned wickedness.

I believe that God has made such a gracious provision for sinful men, that a solid foundation is laid for a free offer of salvation to all indiscriminately, and for asserting that every sinner is the cause of his own destruction. I believe that though unable to restore the image of God in his soul, he cannot plead his inability as an excuse for continuing in impenitence. There are external and internal aids put within his reach: (*viz.*) the word of truth, the common operations of the Holy Spirit, and the mercy seat, in the diligent, honest, and unwearied use of which, he may expect to receive higher assistance, or as our Confession expresses it, "*richer grace,*" with the same certainty, that the labors of the diligent in common life are crowned with blessings. The consequence supposed by some to follow from this statement, is rejected with abhorrence that a certain degree of *merit* is attributed to the sinner's exertions, or at least a *congruity,* which would give him some sort of right to claim the blessing independent of the Divine arrangement. Innumerable instances might be given of connections between events, where not the least efficiency is involved, and yet which are as certain as if they had not been entirely arbitrary. The Bible is full of them. Witness the destruction of the walls of Jericho, by means so trifling that with the infidel they are a standing topic of ridicule: the cure of Naaman's leprosy by bathing seven times in the Jordan, and the restoration of sight to the blind man by anointing his eyes with spittle. So far are unregenerated efforts from possessing intrinsic merit or efficiency, that they do not, even *prepare* the sinner in any proper sense of the word for his renovation, in which he is entirely passive. They are antecedents to conversion, for no other reason, than because God *has made them such,* though it is not denied that the arrangement bears manifest traces of the wisdom which governs all his counsels. It illustrates the benevolence of his character, and beautifully harmonizes with the great laws of Providence, which never treats men as blocks and stones, even when dispensing blessings most gratuitously. It is calculated to shut the sinner's mouth at the final day, if he dares allege that he is hardly dealt with, and is rich in encouragement to present duty.

Nor does the seeming inconsistence of the doctrine asserted with that of particular election, and the absolute dependence of the creature alarm me, or induce a hesitation, as to the propriety of making it the basis of ministerial addresses to the unregenerate.—There is a distinction to be made on this subject, the neglect of which has proved exceedingly injurious, if not to truth, at least to the effective announcement of it. The government of God is of two kinds, *moral* and *natural*; the former is that which, as the great Lawgiver, and chief Magistrate of his empire, he exercises over free agents—capable of choosing and refusing, and of being influenced by motives of reward and punishment. It is conversant therefore with *law-promises, obligations;* proclaiming to the subject what he *ought* to do, and *why* he ought, and what will be the consequence of obedience. Viewed in this light, the Gospel is that gracious remedial constitution, which I have described it to be. It reveals an Almighty Mediator, who stands in such a relation to mankind, that he is able to save to the uttermost all who come unto God by him; a quickening Spirit, who can raise him from the degradation of sin, and adorn his soul with these divine gifts of which sin had robbed it; and a rich provision of means, subsidiary to the attainment of those precious blessings, which, if improved with the earnestness becoming the high destiny at stake, will leave no room for the wailings of disappointed hope. These are the great facts on which we build the sinner's obligation to repent and believe the Gospel, and it was in reference to them, that our Redeemer uttered that tender expostulation—"O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her chickens under her wings, but ye *would not!*"

By the natural government of God, I mean that almighty and all pervading energy, by which he executes the decrees and purposes of his eternal mind, in relation to every thing that comes to pass. In this character he acts with perfect independence of the will of his Creator, exhibiting himself as the great *I am,* the *Alpha* and *Omega* the *beginning* and the *end.* All things that live and move, live and move in him, as the continued source of their existence, and the vital principle of their activity. Nothing falls out contrary to, or beside his sovereign pleasure.—In his counsels there is no uncertainty nor contingence, there are no hypothetical arrangements. This government stands in bold and strong relief to his moral administration. The latter is often frustrated in its purposes through the free will of the creature, which it has bound itself to respect the former, *never*—for it puts in requisition all the resources of Omnipotence. The latter only declares what *should* be, the former pronounces in every case the inexorable *shall.* The latter places God at the mercy (if I may so speak,) of his creature: the former wipes away the stain, and places the creature where he ought to be, under the footstool of God. How sadly for example, was moral government at fault when Adam violated the great federal constitution, which so much care had been taken to protect from violation! But the other saw in it the exact fulfilment of its own high and mysterious purposes. The Israelites, in the time of Moses, were promised the land of Canaan, and no condition was required of them beyond their power to perform; yet they rebelled and vexed the Holy Spirit, and their carcases fell in the wilderness. Who will dare to insinuate that the Great Being was disappointed by the issue? The Jews were under very heavy obligation to refrain from doing violence to our blessed Lord, and refraining was assuredly not beyond the range of physical or even moral ability. Yet they "crucified him," and Peter as if to vindicate the Divine administration against the charge of wickedness or ignorance, expressly tells us that he was delivered up by the determinate counsel and foreknowledge of God.

Without pretending to reveal the "hidden links of harmony," between these two classes of facts, I am fully satisfied with believing them, and making use of the distinction for every purpose to which it may be fairly applied. It is of great moment in the present connection. As the *moral Governor,* God has made sufficient provision for sinful creatures. The blood of Christ is sufficient—the renovating power of the Spirit is sufficient—the outward and internal means of grace are sufficient. But the fact, the undeniable and universal fact is, that the *sinner does not improve his advantages so as to secure the end.*

As Pharaoh refused to let Israel go—as Israel refused to go up and possess the land—as the Jews refused to honor the Messiah, but persecuted him to the death, so men, under the preaching of the Gospel, "having eyes to see, see not, having ears to hear, hear not, neither do they understand." If asked to give a reason lying farther back than their own perverse wills, I can only reply by exclaiming, "Even so, Father, for so it seemeth good in thy sight." The holy and mighty Sovereign of the Universe, in execution of designs concerning which he will not suffer himself to be questioned, withholds those effusions of energy and vital influence which would have drawn forth their powers into appropriate action, and secured a full improvement on their part of offered mercies. He leaves them to themselves—to that natural defectibility which enters into our very idea of a creature, and cannot be separated from it by the most refined abstraction. To this statement, we allow no exception, not even in the case of the elect. All misimprove the gifts bestowed upon them; all are unprofitable servants who bury their talents in the earth. But here the infinite loving kindness of God their Saviour appears, that the guilt of despising the offers of mercy contracted by them equally with others, *is not laid to their account.* God does not withdraw his assistance when it has been forfeited by their repeated rebellions, but continues to urge and importune them by his word and Spirit, allowing them no rest of conscience, embittering their worldly comforts, rousing them from their frequent torpors by new impulses from day to day, until they are led, by his strong, though gentle hand, to the point, at which the new creature is formed within them to the praise of the glory of his grace. All the dispensations of his providence are arranged in subserviency to this pre-meditated result. Every step is ordered; and the most trifling incident in common life is a link in that golden chain by which he draws the objects of his everlasting love to his parental bosom; so that the simple and precise reason why the salvation of the Gospel meets with such a different reception from men is the solution given by the apostle: "The *election* hath obtained it, and the rest are blinded."

Viewed in this light, and in connection with Natural Government, the means of Spiritual Renovation are not so properly helps placed within reach of the unregenerate, about to be efficacious in proportion to their activity in improving them as the instruments by which God executes his sovereign purposes *in spite* of their inertness and opposition. They are *his* means rather than the *sinner's,* and the issue will redound exclusively to the praise of his great name.

Now when I ask which of these views lie at the foundation of moral obligation; which of them I must press upon my unrenewed hearer, when I tell him to repent and believe the Gospel; I answer without hesitation, that it is the consideration of God in his *rectoral* or *moral* capacity, and that consideration only. With the secret purposes of the Holy One, with the mysterious agencies which he employs in accomplishing them, I have no concern. Whether a sinner within the reach of the preacher's voice be elect or non-elect, is a question which should never come across his imagination. So sure as he parleys with it a single moment, it will cast its dark shadow over him in his ministerial work. "Secret things belong unto the Lord, but the things which are revealed belong to us and our children, that we may know them." The "things that are revealed" are the grand principles of the Gospel as a gracious provision for sinful men. They are the doctrines of an all-sufficient Saviour, a sanctifying Spirit, and a glorious immortality. Means and helps of every kind suited to a rational nature, are supplied, and an *unqualified* intimation is given, that "if we seek we shall find, if we knock it shall be opened." Why the minister of Christ should not exhibit these truths as fearlessly and frankly as if there were no other in the world, I am quite unable to understand. So the apostles preached, and the more closely they are followed, the greater will be the success attending our ministrations. Indeed to suffer our minds, or those of our hearers, to be disturbed in the

discussion of obligation by any side glances into the deep and fathomless abyss of Natural Government, appears to me little less than a gross absurdity. I find no sermons constructed on such a principle in the word of God. Moses announced the divine will to the Egyptian monarch, that he should let the people go, without feeling the necessity of guarding his proposition by assuring him that his disobedience was already provided for in the Divine purpose. With the same freedom he asserted the duty and right of his nation to go up, and possess the promised land, though they were destined, with a few solitary exceptions, to fall in the wilderness. So Jesus preached to his murderers, though he knew that for this end he came into the world, that he might perish by their hands. Election I believe to be not only a true, but a godly and edifying doctrine. It must be exhibited, however, in its proper connexions, resembling those patent medicines which, injudiciously administered, *kill* instead of *cure*. The omission of it, and the other truths belonging to the same class which is charged upon my sermon as a serious fault, was not an oversight, but the result of calm deliberation. This discourse was intended to press upon the sinner a sense of his privileges and responsibility; and I studiously avoided a subject, which, besides its entire irrelevancy, would, if noticed, have awakened new objections in his mind. Such prudence and circumspection I find prescribed to me in the admirable canon of our church on *Divine Predestination*—"As the doctrine of election is already revealed in the Scriptures of both the Old and New Testaments, so it is still to be published, *in due time and place*, in the church of God, for which it was peculiarly designed; *provided* it be done with reverence in the spirit of *discretion* and piety, for the glory of God's most holy name, and for enlivening and comforting his people, without vainly attempting to investigate the secret way of the Most High."

Rev. Mr. Knill of Petersburg, at the British and Foreign Bible Society.

We preface his remarks taken from the Patriot, by the following introduction from the N. Y. Observer.

The Rev. Mr. KNILL, of St. Petersburgh, whose name is known to you and your readers, as an indefatigable missionary and servant of God—and as the author of "*a whole family in heaven*,"—kept us all crying for about three quarters of an hour, nobody could tell why, and a friend of mine says this evening, he believes many are crying yet, for he saw they had not done when the assembly broke up, two or three hours afterwards; and that he is sure it was the effect produced by Mr. Knill, more than by those who succeeded him. When I say, *nobody could tell why*, I only mean, that the secret of his influence is not very apparent. I said, "it is the homely dress and simplicity of his facts. He deals in nothing but facts—and facts without adornment. His language is even very homely. He tells us what he has *seen* and *heard*—what he has been engaged in—and that was, the work of his Master." "But," said my friend, "that is true;" but that is not all—that is not the *secret*." "Why then," said I, "it is because you feel he is in earnest." "But," it was replied, "the major part of his audience never heard him before, and do not know him; and they had no special reason to think he was more earnest than others, who could not produce a thousandth part of the effect." My friend, however, is very philosophical, and is always disposed to look further into such a matter than I desire to do. He sat by my side while Mr. Knill was dealing out his facts, and kept wiping his eyes; and so did hundreds of others. At one time Mr. Knill, wishing to tell us how a sailor did, when his heart was opened by the truth, put up his right arm, bringing it over his right eye, midway between the hand and elbow, and drew it down, as if to wipe a tear away, saying, "so did the sailor Tom with his rough blue sleeve;" and then did the same with his left arm over the left eye; and immediately every body's eyes were streaming with tears in spite of themselves. And such is the manner of Mr. Knill. He made us all weep, and we could not help it. Mr. Knill is spending a few months in England, as an agent of the Missionary Society, and uses the facts he has collected by twenty years' labor in the missionary field to the best effect. They are simple facts, just as they occurred, unadorned with any attempts at rhetorical effect. Mr. Knill is incapable of such arts, and every body feels, that his story, and every word of it, is true. Moreover, they feel that he is a holy man, and full of holiness from his heart's core to the surface of his skin. They no more doubt it, than that the sun shines in a bright and cloudless day. He will go before a poor congregation in Spitalfields, in the east of London, give them his narrative, and tell them: "I want £100, or £500, for the London Missionary Society;" and in the course of a week they will make it up, and bring it to him, nothing doubting. Ask the Rev. Andrew Reed, now in America, whose congregation, if I mistake not, had a visitation of this sort before he left London. Every man is made after his own order. Mr. Knill is a prodigy without pretension—a simple and a good man—having a "single eye."

The Rev. Mr. KNILL (from Petersburgh) said that he was a comparative stranger to the majority of that meeting, but it had been his happiness to be employed in sending the missionary to which the last speaker adverted to distant nations. It was just twenty years since he first commenced distributing the Bible. He was then residing at the Missionary Institution at Gosport, and, beholding the general depravity of the population there, himself and fellow-students deemed it inconsistent to think of embarking for foreign shores without proclaiming the Gospel to the heathen whom they saw at home. He accordingly preached to the people on the beach, and at the close of the service a sailor addressed him, and offered him three shillings, saying, he was sure he must be thirsty, and begged that he would get something to drink. He gave the man a Bible for his money, and on receiving it he put it into his jacket, and declared that he would part with his head the same day that he parted with his Bible. Who could tell what had been the result of the distribution of that single Bible? He (Mr. K.) was first appointed to India, and then to Russia—a country respecting which little was known except through the medium of newspapers, many of the accounts in which were grossly inaccurate. He could assure the assembly, that a great deal of good had been effected in that country through the operations of the Bible Society. In 1812 a petition was presented to the Emperor Alexander, by Mr. Paterson, requesting permission to distribute the Bible among Protestants. The Emperor consented, but expressed a wish that the Russians should have it also, and accordingly a general Bible Association was formed. The Sacred Volume was then circulated, and the most beneficial effects resulted from its perusal. Some years afterwards an order was issued for the suppressing of the Institution, and the stock on hand was deposited in a room until some of it was destroyed by rats, and other parts became rotten from damp. They were then ordered to be sold at cost price, but no one would purchase them. In September, 1828, it pleased God again to open the depository, and a poor woman calling upon him, and seeing a Bible, she took it up and appeared as though she could read. He inquired whether she had a copy, to which she replied in the negative. He offered to supply her with one for a rouble: the poor creature looked upon him with some suspicion, but he placed it in her hands, and it was impossible to conceive the joy she manifested. He told her he would supply her neighbors at the same price. She communicated to them the intelligence, and in six weeks he disposed of 800 copies. Many persons walked sixty versts to procure it, lest they should lose the opportunity. That circumstance led to a more important work. About that period, a young person called on him and begged that he would procure her two Russian Testaments, as she wished to make a present of them on her ensuing birthday. He supplied her with them; she shortly afterwards wished for more, and it pleased God to circulate no less than 30,000 copies of the New Testament and Psalter. Finding himself short of pecuniary means, he wrote to a lady in Scotland, requesting a donation of £10; she furnished him, however, with £100; and from that period there had always been both a supply and a demand for the Bible. Another interesting fact was the following:—The son of a respectable gentleman wished to visit Finland for the purpose of viewing the waterfalls. The father consented, but desired his son to take with him 1,000 copies of the New Testament for distribution on his journey. That was a noble example for a parent to place before his son. There were some men who have never bought a New Testament in their life to give to a poor neighbor. The youth requested a young friend to accompany him. The night before he was to sail, conscience suggested that he was himself a stranger to the contents of the volume he was to circulate. He was unable to procure rest; he thought he saw heaven shut, hell opened, and his sins unpardoned.—How could he sleep under such circumstances? He sailed on the following day; he circulated the Scriptures; he returned from Finland a new creature in Christ Jesus, and had since been of the most active distributors of the Sacred Volume.

Condition of Females in Burmah.

The following remarks on this subject are taken from the Richmond (Va.) Religious Herald. They were taken down, by a sister who heard them related by Mrs. Wade, before a meeting of ladies in that city.

With respect to the condition of Burman females, Mrs. Wade observed:

"No language could give a correct conception of their degradation. They are considered in every respect inferior to the men; and from their birth are treated by their parents as slaves. The fathers take their boys about with them, and appear to consider them as companions; but towards their female children, they are complete tyrants. Wives in Burmah are treated in some respects better than in Hindostan. They are suffered to go out when they like, and sit at the table and eat of the same dish with their husbands; but should a woman presume to offer her opinion in their presence, she would receive a blow or a kick, with an exclamation of 'you woman! what do you know?' Female children, as soon as born, are frequently offered to their gods; and smiling little creatures, just beginning to totter along, and showing an intelligence well calculated to interest any one, much more a parent, are carried down to the river, and coaxed along in the water until they are some distance in the current, and then pushed down the stream. They sometimes appear to be sensible of their degraded state, and may be frequently seen praying to their gods, that when they pass into another state of being, they may enter into the body of a man. They believe in the doctrine of transmigration, and that for millions of years they are doomed to a continual whirl of transmigration, unless they should perform a great many devotional acts, and practice many religious austerities—then they may become gods, though they are liable to sickness, pain and death; but by becoming gods they are annihilated, and this is the greatest happiness they desire. Yes, what the poor Burmans desire most earnestly is, that after having passed this whirlpool of transmigration, as their sacred books term it, they may attain the felicity of annihilation. They believe in a state of future punishment, and have very correct ideas of it, and know that for the sins they commit they will be punished. But in their conduct towards each other they practice every kind of deception that will give one the least advantage over the others; and husbands and wives, brothers and sisters, parents and children, will steal and lie whenever they have an opportunity. The women are very ignorant, never being taught to read. Though they have public schools for boys, women are totally neglected in this respect."

LIBERIA COFFEE.—It has been stated in the pleadings against the Colony of Liberia, that rice was (or had been) 25 cents a pound in the Colony, and Coffee 60 cents. The Liberia Herald states that the average price of rice in the Colony is two cents and 1-12th per lb. (in New York, 3 to 5 cents;) and, as to coffee, if any of the obligations are in want, they can find 300 bags, or 36,000 lbs. at Parker, Howard, & Co's. in this city, at about 12 cents per pound, by the quantity imported directly from Liberia. We have used of the kind for months and can pronounce it a good article. By the way, we are informed by Messrs. Temple and Jones, colored men from Liberia, that one house in the Colony is estimated to be worth $100,000 and a number of others from $5,000 to $10,000 and upwards.—*N. Y. Jour. of Com.*

Rev. J. A. James of Birmingham.

A correspondent of the New-York Observer gives the following sketch of a speech delivered by this talented author and Christian patriot, at a meeting of the London Missionary Society, held in May last:

"O America," said Mr. James at the meeting yesterday, "thou land of jealous liberty, thou land of peculiar sensibility to all that stands connected with national reputation, thou sacred country, where one of freedom's noblest battles was fought, for *once* deign to imitate thy mother country, and be like her in this particular, as thy mother country would wish to be like thee." He entreated his American brother, (the Rev. Mr. Abeel) to carry back the prayer of England, that the day might come, when her noble bird, her *Eagle* should be soaring in the air of liberty—not with the helpless children of Africa, writhing and shrieking in her talons, followed by the philanthropic to scare her from her prey—but when, having washed her beak from gore, and her talons from blood, she should soar in mid-heaven without one cloud to obscure her flight, without a stain upon her plumage. Let him tell America for her encouragement, and thus to check every rising feeling of pride in a British heart, that it was but *lately*, that the British lion himself was seen with the helpless child in his jaws; that philanthropists in England had roused themselves; that they knew it was contrary to the generous disposition of the noble breast; that for a while he flashed his eyes, and bristled his mane, and lashed his sides with his tail; that at length philanthropy conquered brute cruelty, and the child was seen to drop from his mouth. And now that very lion had placed himself, in all the majesty of his nature, over that very child for his protection, and is prepared to flash his eye, to bristle his mane, to lash his sides with his tail, and utter his growl in menace of the wretch, that should dare again to lay a cruel hand upon the child. He charged his American brother, to tell his countrymen how Britons felt when they had washed their hands of blood, and could look up, and see the stain wiped from their escutchion."

Separation of Church and State.

[From a Correspondent of the New-York Observer.]

LONDON, May 19, 1834.

Great meeting of Dissenters at the City of London Tavern, May 17th, Lord Durham in the Chair.

Lord Durham in the chair of a Dissenters' meeting at such a time! But you will understand, that it was the anniversary, (the 23d) of *the Protestant Society for the Protection of Religious Liberty;* and that noblemen have been accustomed to preside on that occasion. It was of a different character, as to the persons who attended, from the great radical meeting held at the London Tavern (not City of London Tavern) on the Monday evening previous. The avowed object of *that* was to move directly for the separation of Church and State. The ultimate object of all dissenters is the same, and the recent conduct of the government in declining to pay suitable respect to their petitions, is likely to precipitate the great question, and demand a speedy agitation of it in Parliament. You can hardly imagine the amazing interest this subject has already excited, and the rapid augmentation of popular sympathies in favor of Dissenters. Like the passage of the Reform Bill, while pending, the separation of Church and State is now becoming the great national question. The public mind must come to it, and is at this moment verging to the point with velocity, and promises to act with great energy. The Dissenter can now open his mouth, without being radical on this point; and although the temper of the meeting on Saturday was good, the doctrines were radical, as a matter of course. Can the long-suffering Dissenter, with the blood of an Englishman running in his veins, open his mouth and not speak out his wrongs—and not protest against the disadvantages, under which he has labored, by the State preference given to an arrogant and intolerant hierarchy?

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It is to be observed, that several of the members of the House of Commons were present at this meeting, supporting his Lordship, the Chairman, on his right and left. And some of them came expressly to see what these Dissenters might be doing. Mr. Abercrombie, of Edinburgh, confessed, that the present movements of Dissenters claimed the attention of Government; that the ministry could not wisely disregard what is now going on through all their ranks, and if Mr. Abercrombie never said a wise thing before, this certainly was of that class.

This meeting was very imposing, for more reasons than one. It was so, as comprehending a representation of the most respectable portions of Dissent in the empire; and it was so, as affording a very distinct indication of their temper, not only on the great question, so important to all, but towards the present Government, for their treachery towards those, who have put them into power, keep them there, and can, and will turn them out, unless they repent.

South Africa.

Sir John F. W. Herschell landed at the Cape on the 16th of January with his instruments in good order. He had found an excellent spot for erecting an observatory, and hoped to proceed to astronomical observations, while *his* summer lasted. A colony, with the sanction of government are about to establish themselves at Port Natal on the eastern coast. A new organization of the government has taken place in the Cape Colony as well as at Ceylon. There are to be hereafter legislative and executive assemblies,—the former to consist of not less than ten nor more than twelve members, about one half of them to be selected from persons not connected with the government. The proceeding has given much satisfaction, as it is thought to be the earnest of still greater freedom. We have received an account of the proceedings of an association formed in Cape Town for exploring Central Africa from the south. A trading party not long since, under the direction of Messrs. Hume and Millin, penetrated into Central Africa in a northern direction from Lattakoo, as far as the tropic of Capricorn. From the favorable description given of this country and its inhabitants, the communication of this document excited great interest. An expedition has been formed under the care of Dr. Andrew Smith and Lt. Edie. A sum, amounting to £705 has been subscribed at Cape Town. It is supposed that about £1500 will be required. Application will be made in England and India for aid. It is probable that the expedition will set out in the course of the present summer.—*Boston Recorder.*

London University.

On the 24th of April, a special meeting of the King and Privy Council was held to consider the subject of granting a charter to the University of London. Dr. Lushington appeared in favor. In opposition, Sir Charles Wetherell for the University of Oxford, Messrs. Starkie and Bicersteth for Cambridge Mr. Follet for the Medical profession of London, and Mr. Pollock for the College of Surgeons. The Universities are opposed to its charter on general grounds. The Medical Societies of London urge in opposition that the chartering of it would create a monopoly, that there is no good hospital connected with the establishment, that the finances of the University are in a depressed condition. They also advocate the establishment of a general university, embracing all the respectable schools of London. The sum of £3000 has lately been presented to the University for an anatomical museum, by G. Clough. A monument to the late Duke of York has just been completed in London. The height of the pillar is 123 feet, at a cost of £15,760. The statue surmounting it cost £3000. Sir H. Hoosley has given a donation of £2000 to King's College, London, for a foundation to educate young men for foreign missions.—*Ib.*

MISSIONARIES TO INDIA.—The following persons embarked on Tuesday last on board ship Cashmere, Capt. Hallett, for India, and are to be landed at Amherst, a British settlement in Bombay. Rev. Wm. Dean and wife, destined to Bankok, Siam; Rev. Grover S. Cromstock and wife, Rev. Hosea Howard and wife, Rev. Justus H. Vinton and wife, Mr. and Mrs. Wade and Miss Gardner, Mr. Sewall, Mr. Osgood (printer) and wife, Moung Shway Moung, a Burman, and Kochething, a Karen, formerly Pagan priests, all destined to Rangoon, Ava, Maulmein and Tavoy, sent out by the Baptist Board of Foreign Missions; Dr. Dan. B. Bradley and wife, from the State of New York, destined to Siam, and Miss Adeline White of W. Brookfield, Mass. for Singapore, sent out by the Am. Board of Commissioners for Foreign Missions.

MISSION TO TRIESTE.—We learn from the Second Annual Report of the Western Foreign Missionary Society that, "the Executive Committee are now engaged in maturing a plan for the commencement of a Mission at Trieste. The Rev. *Joseph Huber*, a member of the Presbytery of Transylvania, and a native of Switzerland, who has for some time sustained the office of Professor of Modern Languages in Danville College, (Ky.,) recently communicated to the committee some important suggestions in respect to that field—most of them the results of his own observation—and tendered himself to the society as their missionary to it. Mr. Huber has since been duly accepted by the committee, and is now engaged in visiting the churches in Kentucky, as an agent of that society."—*N. Y. Observer.*

ARRIVAL OF MISSIONARIES.—The ship Telegraph, Sayre from the Pacific Ocean, last from Taheite, arrived at Sag Harbor on the 19th inst. having on board the following passengers—Mr. Samuel Ruggles, wife, son and daughter, Miss Lucy Bingham, and Miss Emily Whitney, from the Sandwich Islands, and Mr. David D. Hammond, from Society Islands.—*Ib.*

From the Boston Recorder.

Revival in Georgia Penitentiary.

Extracts from a letter recently received by Dr. Butler, the late Cherokee Missionary now in New England.

[Most of the communication is extracted by Dr. Butler's correspondent from a letter directed to him by a prisoner who was a companion of Dr. Butler's while in confinement. The writer says:]

I will make some extracts from the letters, and abridge other parts, that you may have the substance. In answer to your inquiries respecting their Sabbath School Classes, he, the prisoner, says, 'I am sorry to inform you that we had discontinued them. The opposition was so great, that the instability and weakness of the minds of the members could not withstand the ridicule and upbraiding of the opposition party, but continued to drop off, one at a time, or entered into some such improper conduct that we were obliged to exclude them, until there was none that remained but ——— and myself; who being thus discouraged, we left off also. And O Sir, I tremble now, when I look back at the scenes that then followed. My own strength failed me, and my not trusting in, and looking to the only source from whence sufficient strength was to be obtained, I fell into despair; and O what I then suffered, no tongue can express. I often became so deeply impressed with the thoughts of my situation, that life would appear utterly insupportable. At times, I would resort to idle, foolish conversation with those around, in order to try to banish such feelings; but then when I would retire to my cell, O, what racks of conscience would I suffer for my foolishness. I would then resolve, it should no more be so; but perhaps the very next day would act the same part over again; till conscience became so hardened that nothing appeared to have any effect, while the most evil conversation, cursing and swearing, went on continually both Sabbath and week days. There was hardly any thing to be heard but disputes, snapping and snarling at one another. O, what a wonder of mercies that we were not given up to our wicked courses to pursue them to ruin.' After going on some length, in praising God for his goodness in not thus leaving them; and asking you to give thanks and praise God for the same, he says 'lately Col. Mills made arrangements with the stationed ministers of the Presbyterian and Methodist churches of Milledgeville, to come in and preach to us every Sabbath morning by turns, and I think I never witnessed more serious attention to the sermons, by any congregation whatever; but the effects of the sermons were not discoverable but in very few instances, until last Sabbath, I could discern considerable feeling in the morning and in the afternoon, being on an occasion of a large meeting of the Presbyterians. There came in several ministers, and Messrs. Chamberlin, Talmage, and Hoyt, exhorted us in a feeling and affecting manner, and towards the close gave an invitation to mourners, to come up, to be prayed for; and there were a great many went up who were much affected. After they left us, we sent out a petition to them, to come in again, the next morning. They came, and after very feelingly exhorting us, again invited us to come up and receive the prayers of the Brethren. It is thought that at least two thirds of the prisoners were brought forward under a deep sense of their situation. On Tuesday morning, Dr. Brown came in, and after exhortation and prayer, requested that all who felt a hope that they had entered into the way of life, would come forward and give him their right hand. About twenty came forward, and amongst the number some who before were the most hardened sinners, some who not a week ago, I heard ridiculing religion in the most bitter manner. But glory to God, when He worketh, no man can hinder. In short, there appears to be a mighty work of grace going on in this place. Now there is little said in time of labors. All seem to be wrapped up in meditation; and if there is any thing said, it is in a friendly and brotherly manner, in making some feeling remarks on the sermons and ministers, such as this, "O I would give the whole world, if I was as good a Christian as I think such a man is; and what a powerful man of prayer, was that last man that prayed, &c."

O you can hardly imagine what a change. Col. Mills has purchased a large quantity of Sabbath School books; and has organized a Sabbath School embracing the whole institution. All that can read are classed off in Bible Classes, with teachers, and I hope much good may arise from this school. I have taken the part of a teacher in one of these classes, and beg that you will often present me to the Throne of Grace, praying God that I may obtain grace sufficient to enable me to discharge the important duties devolving on such a post, and let us one and all be often remembered in your prayers.

Brunswick and Bowdoin College, Me.—In Brunswick there has been important progress since January, in the Temperance reformation. Frequent and highly interesting meetings have been held, and it is said, there are now on our temperance papers, about 1000 names; the number has at least doubled within a few months, and many not connected with the society, practice on Temperance principles. For our success in these efforts, we are much indebted to the persevering and untiring efforts of our different physicians. $1400 have been contributed for different benevolent objects during the last year. In a communication the pastor says:

"It has pleased the Lord to visit us graciously. Since the commencement of the present year, we have been favored with a very interesting revival which has greatly changed our state and prospects. How many will be gathered into the church as fruits of this revival will be more fully known at the time of our next report."

The influences of the Holy Spirit have descended upon the Literary institution and numbers are *hopefully* converted. Some particulars in relation to the revival will now be communicated.

The revival with which the College has been recently blessed, and which has so much gladdened the churches throughout the State, presents some features of peculiar interest, besides the direct bearing which the conversion of from 20 to 30 young men, thus situated, must have upon Zion's welfare.—*Mirror.*

Died in London, at an advanced age, SOPHIA, widow of the late Rev. Samuel Bradburn, and aunt of Dr. George Cook, of the city of Albany, N. Y.

Mrs. Bradburn, the first Sunday School Teacher, was interred in the burial ground attached to the Wesleyan Chapel, and, according to her request, was attended by a number of Sunday School Children to her grave.

Nearly fifty of the elder scholars of Radnor street Sunday School, under the superintendence of Mr. J. W. Gabriel and Mr. Williams, met at the Liverpool Road Chapel, and having eventually joined the funeral procession, walked two by two, before the hearse. The boys had crape bows on their left arms, and the girls black ribbands on their bonnets.

When the funeral stopped at the Chapel gates, the children commenced singing a suitable hymn. The body was then carried into the Chapel, where the Rev. Messrs. Oakes and Jackson read the desk services; and, after another hymn, the Rev. Theophilus Lassey, concluded with a prayer. At the grave, Mr. Jackson, read the burial service, and the whole was concluded with a third hymn.

It was Mrs. Bradburn who first mentioned to the late Robert Raikes, the subject of Sabbath Schools: she went with him through the courts and alleys of Gloucester, to collect the children of the poor, though strenuously opposed by the clergy and others—at the establishment of his first school, Mrs. Bradburn, then Miss Sophia Cook, first enrolled her name, and was, therefore, "the first Sunday School Teacher."

The foregoing arrangements were to pay an appropriate tribute to her character, and had a very interesting and solemn effect.—*Gloucester Journal.*

MUNIFICENT AND VALUABLE PRESENT.—Eighty splendidly printed folio volumes were received by the State Librarian this morning as a present from the British Government. Upon the back of the title in each volume, the following is printed: "This book is to be perpetually preserved in the New-York Library." The volumes are estimated to be worth $1,000. A similar donation, it is said, has been presented to every public library, of any importance in the United States.—*Albany paper.*

The ship Jupiter, which recently sailed from New-York, for Liberia, carried out donations presented by the liberal and philanthropic citizens of the Commercial Emporium, to the amount of $7,000.

Eight hundred young men of Lowell, have pledged themselves to total and entire abstinence from alcoholic, vinous and fermented liquors. They denominate their association the "Lowell Total Abstinence Society."

The Bishop of Charleston, the Rt. Rev. Dr. England, has been appointed a Cardinal by the Pope. He is the first Irishman that ever attained that dignity.

For the Western Luminary.

CIRCULAR

To Professional Teachers in Kentucky.

GENTLEMEN,—While the brave defender of our country calls forth our gratitude, and the undaunted and patriotic statesman secures our esteem, confidence, and approbation; while the able jurist is justly venerated, and the skilful physiologist is highly prized; there is to be found among us a class of men whose noiseless progress, and unobtrusive occupation frequently cause them to be overlooked, or little regarded; but who are not less worthy of our notice and approbation: We allude to the assiduous and conscientious instructors of youth.

From their exertions, and only from theirs, can the ranks of the former be supplied. Yet it has hitherto been a lamentable fact, that this indispensable portion of our citizens has been but little valued, and, upon the advent of a stranger, and an inquiry, who is he? if the answer be a country school-master, all further anxieties subside. To this state of things teachers themselves have contributed, by associating in their ranks, those whose brightest qualifications have been, "too indolent to dig and too proud to beg." They have further contributed to it by a lack of that social feeling for each other, and a consequent want of desire to promote each other's prosperity, and thus promote the best interest of their common country, proving thereby that "self-love and social may be the same." The association to which we belong, and of which we have, at this time, the honor of being the vocal organ, in the capacity of *Executive Committee*, is, we trust, calculated to remove, or, at least, to ameliorate those evils,—to commence and perpetuate that friendly and social intercourse so necessary for the accomplishment of our most desired object, and thereby prevent those gross impositions which have so frequently disgraced the name of teacher.

Under these impressions we most earnestly solicit the co-operation of all who are engaged in the laudable, the arduous employment of "rearing the tender mind, and teaching the young idea how to shoot."

Gentlemen, friends of youth, pioneers of science, we most earnestly solicit your attendance at Frankfort on the last Wednesday in August next; and, as in social compact a portion must be yielded to secure the remainder, we solicit you to come resolved to aid the general cause of education, and thus promote the best interests of our country, even at a great sacrifice. Our youth must be instructed, or our country falls. Knowledge must be disseminated, or our civil and religious privileges will be wrested from us. A general system of instruction must be adopted and a simultaneous effort made by the friends of science, or this desirable object will not be obtained. "United we stand, divided we fall."

The above document was handed to me for publication by H. T. N. Benedict, Chairman of the Executive Committee of the Kentucky Association of Professional Teachers. Editors of newspapers throughout the state are requested to give it a place in their respective papers.

JAMES LOGUE, *Rec. Sec.*

For the Western Luminary.

OBITUARY.

DIED,—On the 2d day of July, 1834, Mr. SYDNEY PAYNE CLAY, of Bourbon county, Ky. He was the son of Gen. Green Clay, of Madison county. Gen. Clay was one of the early settlers of this state, of highly respectable standing, as to wealth and political influence. It was one of the first objects with him, to give his sons the best education the United States could furnish. He sent his son Sydney, the subject of this notice, to Princeton, N. J., where he completed his literary course. While engaged in that institution, as a learner of language and science, he became a confirmed and devoted disciple of Jesus Christ, and made a public profession of his faith, by uniting himself with the Presbyterian church. He was a man of great moral firmness and decision of character; his piety was deeply seated; his purposes were fixed; and the principal objects for which he seemed to live, were the glory of God, and the everlasting well being of the souls of men. He was benevolent and liberal; he was eyes to the blind, clothing to the naked, and food to the hungry; he was the widow's friend and the orphan's stay. He was a most active member of the little church of which he was an Elder, and one of its chief supporters. He was a most substantial and liberal supporter of all the great benevolent, christian institutions of the age. Providence had thrown much wealth into his hands, and he used it, so as not to abuse it. He was the kindest of husbands, the best of fathers, and the most indulgent master. He was eminently a man of prayer, both in the closet, around the family altar, and in the public congregation. His family religion was not partial; but its influence was extended to every branch of the household. His servants were regularly collected around the family altar, where they heard the scriptures of truth read, and united in the praises of God, in the songs of Zion. One great object which lay near the heart of our departed brother, was the religious preparation of his servants for a state of civil liberty here, and eternal happiness hereafter. He was an unwearied and unshaken friend of the American Colonization Society. While it may be truly said, that Mr. Clay was the friend and patron of all that was good and praiseworthy, he was an industrious and economical farmer.

Mr. Clay left home about nine days before his death, with some friends, to spend a short season at Boonsborough, expecting to return with invigorated health to the bosom of his beloved family. The second day after he reached the place, he was seized with a violent *billious Cholic*. A medical gentleman, of tried and indubitable skill, was called to his aid, but found the disease stubborn, and deeply seated. Medicine was unavailing. His wife, at the very time she was waiting in expectation of the welcome return of her kind husband, received the unwelcome intelligence of his great indisposition, with the request that she should immediately repair to Boonsborough. She did so; and found him extremely ill, but calm and collected; death appeared to be near, but he was fearless; his faith unclouded; and his hope bright as the noon-day sun. He comforted her under the prospects of a brighter and better world. He was much engaged in fervent prayer, that God would be with him to the last, and that he would bless his church; and again and again he committed his wife and children to the hands of his covenant keeping God. On Sabbath evening, his mother-in-law, and his eldest daughter were sent for; they went, found that his physician had given up all hope of his recovery, and that he was patiently waiting for death, with a bright hope of future glory. His wife's mother asked him if he did not wish to live on account of his wife and children. He replied, if it were the Lord's will, he should, in order that he might be more faithful to them, by precept and example, than he had ever been; but that he did not *court life*. He said his wife had been kind and affectionate to him, but that he was desirous the Lord's will should be done. Shortly before he died, clasping his hands, he exclaimed, "Oh death, where is thy sting, Oh grave where is thy victory!" and again said, "Oh, the unspeakable love of Christ, Oh, the glory that is prepared for the saints!" Thus without a cloud, without a fear, this excellent brother in Christ closed his earthly career; commending all his friends to the love of Christ. His mortal remains were borne back to his earthly residence, and deposited in his family burying ground, there to remain until the resurrection trumpet shall call them to re-unite with his sainted spirit. "And I heard a voice from heaven, saying write, blessed are the dead that die in the Lord, yea, saith the Spirit, that they shall rest from their labors and their works do follow them." Then rest, my brother, securely, thy reward is sure, this dust shall rise again, this profound sleep shall be broken, that form once amiable and lovely, shall be more lovely, more angelic, than human form; it shall be like Christ's glorious body, we shall meet again in a more salubrious clime, and hail with united hearts our blessed Deliverer.

But what can be said to this dear bereaved and almost inconsolable widow? Is there no balm for her wounded breast? Is there no kind whisper that can administer comfort to one who so much needs it? Yes, blessed be God, he is a husband to the widow, and a father to the fatherless. He will be her God, and the God of her little ones. The distance between them is small, and that distance is decreasing every moment. Soon they will all meet to part no more, if found in the Lord. The Lord gave and the Lord hath taken away, and blessed be his name. He has taken only what he gave. Let the living know that they must die, and prepare *for that solemn and honest hour*, is the prayer of one whose happiness it was to be personally and intimately acquainted with this departed servant of Christ. H.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 16, 1834.

To Correspondents.—The article entitled "Answer to an argument of Mr. Campbell," although written with considerable ability, we are constrained to deny a place in our columns. We are not acquainted with the writer's Theological views in general, and do not suspect him of wishing to inculcate heterodox sentiments, but must be permitted to say, that the Theology of the article in question is, in our judgment, pure *Rationalism*. Of course its appearance in our paper cannot be expected. We hope to hear again from the writer of this article. We would by no means discourage him. Several of his communications have been highly acceptable to our readers. We would respectfully suggest to him, however—and we do it the more freely because he has never been a student of Theology, and does not design to *be—not to* venture on the discussion of difficult Theological subjects.

The request of "Sigma" shall be attended to. "Nil Desperandum" and "C," are omitted this week for want of room. They shall have a place in our next.

Colonization—Abolition.

The Rev. Dr. Beecher, of the Lane Seminary, Cincinnati, is doing much at this time by means of his pen and public addresses, in behalf of the cause of African Colonization. We designed calling the attention of our readers to the very luminous speech of Dr. B. on this important subject, contained in our last paper; but amid the pressure of our varied duties omitted to do so. It is truly a valuable article; replete with sound reasoning and forcible illustration. We learn by the last Cincinnati Journal, that Dr. Beecher has recently delivered a sermon in Cincinnati on the same subject which gave general satisfaction to the friends of the cause of Colonization. The Journal says, "We express the sentiment of many who heard the sermon, when we say, that it should, by all means be published." We are gratified to learn that several of the Professors in the Lane Seminary have also recently delivered able addresses in behalf of the Colonization cause.

We are truly sorry to perceive, that some of the friends of our colored population seem to feel it their duty, in advocating the abolition of slavery, to attack the American Colonization Society. If they prefer some other scheme for meliorating the condition of the blacks, let them patronize it, in the most efficient way they can. We should not feel disposed to find fault with them for doing so. But why run a tilt *against* this philanthropic institution? If I prefer the Assembly's Board of Education to the American Board, does consistency or duty require me in advocating the claims of the Board I prefer, to underrate and traduce the other? Suppose we concede the point—which we do not concede—that the Colonization Society can do nothing towards meliorating the condition of any portion of our colored population. Is it not doing enough, simply considered as a missionary institution, operating on the Western coast of Africa, to entitle it to some degree of regard?—at least to the *forbearance* of the friends of the black man? We do sincerely wish, that those friends of the colored race who may choose to operate through some other medium than the American Colonization Society, could feel willing to let that institution alone. Its friends do not, by any means, insist on their co-operation on *their* plan. All they say is, "brethren, we are all aiming to promote the same grand object; if you cannot labor with us according to our plan, do not cripple our efforts and impede our progress, by placing impediments in our way."

Temperance in Washington City.

An esteemed brother at Washington, to whom we are often indebted, has sent us the annual report of the Young Men's Temperance Society of that city. Judging from the doings of this Society, as detailed in their report, the young men of Washington have set an example of zeal and enterprize, which we should be glad to see imitated by all the Temperance Societies in our country.

This is the first annual report of the Society. It states, that one of the most efficient means used to promote the cause, is the holding of monthly meetings in different parts of the city. At one of these meetings ninety-five individuals signed the pledge; at another, a Society of nearly a hundred members was formed, upon the principle of total abstinence from *all* intoxicating liquors. Before the formation of the Young Men's Society, there were but two Temperance Societies in the city; at the time the report was published there were *nine*. These societies number 1,161 members, 1,059 of whom have been added the past year. Four of these Societies are established upon the principle of abstinence from *all* intoxicating drinks. It is stated in the report, that they are much more efficient in promoting the great work than those established on the principle of the old pledge.

Five individuals in the city have renounced the traffic in ardent spirit during the past year. Five thousand copies of Temperance periodicals were circulated in the city during the year.

We learn from this interesting report, that it has been found, on examination, that there are in the city, two hundred and fifty venders of ardent spirit—one to every *fourteen* families. Of this number we are truly sorry to learn, twelve are *professors of religion*—four Presbyterians, one Baptist, one Protestant Methodist, and six Episcopal Methodists. In this connexion, we extract the following facts from the report:

"To show some of the fruits of those who traffic in strong drink, and the partial extent of intemperance in this city, the following facts may be given:

On a Sabbath day last spring one of our police officers took six women to the house of correction, whom he found intoxicated; and on the Monday following three more for the same offence. This officer states that such cases are quite common.

An agent of our City Bible Society, who was employed last summer to ascertain the number of families destitute of the Bible and to supply them, in a part of the city, states that, of the 272 families which he found destitute, two-thirds were more or less under the influence of intemperance, and that he saw, during these visits, at least twenty women who were intoxicated.

On a Sabbath day last May, four men, well supplied with intoxicating drinks, embarked in a small boat in the Potomac to spend the day in dissipation; they drank freely, quarrelled, upset the boat, and were all drowned.

Not long since, on a Saturday evening, a blacksmith of this city, having furnished himself with a bottle of ardent spirits, went into his shop, drank freely, and laid down before a large fire, which, during the night, communicated to his clothes, and being so "dead drunk" that he was incapable of helping himself, was found next morning literally burnt to death!

Many other facts might be mentioned, but the committee deem it unnecessary.

The following resolution has been recently adopted by the society:

Resolved, "That this society, depending upon the co-operation of the friends of temperance, and the favors of Heaven, will place in each family in the District of Columbia, willing to receive it, a copy of the "Temperance Recorder," monthly, for the ensuing year, commencing with February."

It is truly gratifying to see the young men of our metropolis doing so much to promote the best interests of their fellow-creatures, and consequently, of our common country. We have thought that similar associations might gain a useful hint from their great success. This Society is established, as we are fully of opinion all Temperance Societies ought to be, on the principle of "total abstinence from the use of ardent spirits, wines, cider, and malt liquors;" or in other words, from all intoxicating drinks. When all our Temperance Societies occupy this high and only consistent ground, the noble cause will receive an impulse which has hitherto been unparalleled. May the day soon come.

American Annals of Education and Instruction.—The July No. of this highly important work has just reached us. It contains its usual variety of valuable matter. Contents. 1. American Mission Seminary in Ceylon; 2. Female Education; 3. Physical Education of Children; 4. On the Cultivation of the Imagination and the Heart, as aids to Expression; 5. Simplicity of Language in Teaching; 6. Schooling not Education; 7. Education in South America; 8. Report of the New-Jersey Lyceum; 9. Reception and Treatment of New Pupils; 10. Boston Academy of Music; 11. Practical Lessons on the Existence of God; 12. Teacher's Almanac for July; 13. Miscellany, Notices of Books.

Western Foreign Missionary Society.

A. T. Skillman acknowledges the receipt of Thirty Dollars from the Rev. Wm. L. Breckinridge, to constitute him a Life Member of the Western Foreign Missionary Society, at Pittsburgh.

SUMMARY.

Appointments.—*Mahlon Dickerson*, recently appointed Minister to Russia, has been appointed by the President, with the advice of the Senate, Secretary of the Navy, vice Levi Woodbury, transferred to the Treasury department.

William Wilkins, Senator from Pennsylvania, has been appointed Minister to Russia, vice Dickerson.

William Hunter, of Rhode Island, to be Charge d'Affaires at Rio Janeiro.

Benjamin Pollard, of Virginia, to be Charge d'Affaires at Buenos Ayres.

Humphrey H. Leavitt, (a Representative in Congress) to be district Judge of the United States for the district of Ohio.

The Cabinet of Gen. Jackson now consists of the following persons:

John Forsyth, Secretary of State.
Levi Woodbury, Secretary of the Treasury.
Lewis Cass, Secretary of War.
Mahlon Dickerson, Secretary of the Navy.
William T. Barry, Post Master General.
Benjamin F. Butler, Attorney General.
Maysville Eagle.

Mr. *George C. Washington*, late a member of Congress from Maryland, has been elected, by the stockholders, President of the Chesapeake and Ohio Canal.—*Ib.*

The public debt of Great Britain amounts to upwards of *thirty-four hundred millions of dollars.—Ib.*

A number of persons have been arrested in Maine, as being engaged in the manufacture of counterfeit half dollars, on a large scale. One of these is a postmaster, and another a deputy sheriff! The dies and apparatus of the rogues were also seized.

Licentious Engravings, &c.—It appears, by disclosures which have taken place in the Police Court, during the last two days, that the sale and exhibition of obscene prints prevails in this city to an alarming extent, and several persons detected in these practices, have been held to answer for the offence, on examplary bonds.—*Boston Post.*

A verdict has been returned in New-York against a vender and exposer of indecent pictures.

Westminster Hall, England, is about to be cleaned and repaired at an expense of $85,000.

Sad reverse of fortune.—There is an old lady now in this city, who sells peanuts and apples at the corner of the street, who was once the wife of a wholesale dealer in Pearl street, and whose property was estimated at $200,000. There are but few men whose minds would bear up under circumstances like these.—*N. Y. Sun.*

The New Orleans Argus says—"Mr. Brown, of the Circus, after playing at his own benefit in Mobile, a few days ago, died the same night, a few hours after the performance. Just so poor Johnston died here."

It is stated that when Mr. Coke, the celebrated English farmer, took possession of his farm at Holkham, in Norfolk, it was so poor and worn out, that it would not even bring grass. He said jocosely, that "there was but one blade of grass on the whole farm, for which two rabbits were fighting." But by labor and skill, he has made this farm the most beautiful and productive in all England, and Mr. Coke is now one of the richest and most distinguished farmers in the whole country.

Jamaica.—*Taansportation of white laborers.*—Jamaica papers to June 14th, state that the colonial legislature were in Session, and among other things were adopting measures to encourage the immigration of white laborers into the colony. An experiment of the labor of free whites on plantations, is making by a Mr. Myers, a German, who has imported a lot of his own countrymen for the purpose, and says he can bring 10,000 more.

Dreadful Disaster.—The boiler of the locomotive engine of the Harlem Rail-Road, exploded on Sunday evening at Yorkville, upon the return passage to the city. Two cars were attached to the locomotive filled with passengers. The explosion was tremendous, but resulted in no injury to any of the passengers, except a person who sat upon the top of the forward car. A piece of the boiler struck him on the right temple, and instantly killed him. He arrived in the city but a few weeks since from Ireland, and had been employed as a laborer on the Rail Road. The Engineer, a young man, was severely scalded.

It would not be amiss for the Directors of the Harlem Rail Road, to take a hint from this disaster and loss of life, not to run their cars on Sunday. There is no need of it, and it serves as a constant temptation to thoughtless youth and others to devote the day to amusement and dissipation, instead of the legitimate purposes for which it was instituted.

The Battle of Bunker Hill was celebrated at Ispwich, in a novel and delightful manner. A number of young men raised a subscription, and invited all the old soldiers of the revolution in the town to partake of a collation. The number present was twenty-seven. The aggregate of their ages was upwards of 2100 years; thus making their average age 80. Nine were present at the battle of Bunker Hill. The old soldiers were in excellent spirits, and delighted with the kindness and respect shown them by the young men.

The Jefferson County, (Ohio,) Poor House caught fire a short time since, and was burnt to the ground. One of the inmates, an insane girl, perished in the flames.

Anti-Slavery Advertisement.—The following advertisement, with the Editor's introductory certificate of the *bona fide* character of the proposal, is copied, verbatim, from the Liberator.—*Vt. Chronicle.*

A Wife Wanted.—We have been requested to give the following advertisement four insertions in the Liberator. The author of it is serious in his proposal, and actuated by generous and disinterested motives. He is an estimable man and we believe will make a good husband. We presume the novelty of the advertisement will ensure it a wide circulation.

For the Liberator.

A Friend of Equal Rights is convinced that our colored brethren and sisters are entitled to all the privileges which are claimed by the whites; that prejudice against color is extremely absurd; and that as long as this prejudice exists, its victims will feel the yoke of oppression crushing them to the earth. He takes the liberty also to state, (being himself what is termed a white man,) should he meet with a suitable opportunity, he is convinced that it will be his duty, and it is his determination, to bear testimony against this prejudice by marrying a Colored Woman.

Information would be thankfully received of any young, respectable, and intelligent Colored Woman, (entirely or chiefly of African descent,) and who would be willing to endure the insults and reproaches heaped upon her for being the partner of a white man, and who is either in low circumstances, or would be willing to cede all that she has or may have of this world's goods to the American Anti-Slavery Society, that the mouths of gainsayers may be stopped. Information sent by letter (post paid) to E. K. West Chester, Pa. will meet due attention.

Married,

On the 26th ult. by the Rev. James H. Logan, Mr. William Irwin to Miss Eliza Ann Glass, daughter of Mr. David Glass, all of Fayette county.

Died,

In Maysville, Ky. on Thursday, the 3d inst., of pulmonary consumption, Dr. George M. Payne, in the 34th year of his age.

On Sabbath the 22d June, at his residence in Tuscarora Valley, Juniata County, Pa., the Rev. John Coulter, in the 60th year of his age, much lamented by his widowed wife and five children, as well as by the people of his numerous and respectable pastoral charge.

VAN DOREN'S
COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.

The Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Lairuort, &c.

GEO. W. NORTON,
Opposite the Library.

Lexington, July 16, 1834. 1-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

June 17th, 1834.

THE PROTESTANT BOARDING SCHOOL
For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.

Mr. W. Iucho, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

TESTIMONIALS.

From the Hon. Thomas Bennett, of the city of Charleston, late Governor of South Carolina, and a former patron of the subscriber.

Mr. J. L. Van Doren.

My Dear Sir,—Let me rather ask the privilege of adding mine to the commendatory notices of your friends. Very few have enjoyed better opportunities of forming a correct estimate of your talents as an Instructor of youth, and none whose opinions more sincerely and cheerfully accord you a distinguished place among the most highly gifted teachers in our country.

Charleston, S. C. March 10, 1834.

From the Right Rev. Benjamin T. Onderdonk, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

Although I have not had any opportunity of personal knowledge of the details of the qualifications of Mr. J. Livingston Van Doren, as an Instructor; yet from the reputation which he has gained with many highly respectable and competent judges, with whose opinions I have been made acquainted, in which I have reason to believe they are sustained by all the parents who have had opportunities of observation, I feel fully warranted in recommending Mr. Van Doren as a highly competent Instructor. In saying this, I have reference not merely to his capacity for teaching in the various departments usually embraced in a finished education, but also, and principally to the confidence with which the religious and moral culture of his pupils may be committed to his care.

New-York, March 11, 1834.

From the Rev. James M. Matthews, D. D. Chancellor of New-York University.

I have known Mr. J. Livingston Van Doren as a Teacher since the year 1822, during which time his reputation has been deservedly high. His proposed removal to the West, I consider as promising much advantage to the cause of education in that part of our country; and I trust that he will find such patronage as he well merits.

New-York, Feb. 22, 1834.

From the Hon. Theodore Frelinghuysen, Senator of the United States.

Mr. J. L. Van Doren.

Dear Sir,—I hope that your plan for education in the West may abundantly prosper. I have always regretted that you left New Ark, as I then thought and still consider your mode of Instruction with Young Ladies of *decided* and *peculiar* excellence. You adopted the good old fashioned principle, that to increase knowledge, there must be much study, and I often noted with pleasure, our young ladies with very few exceptions made rapid progress under your care. I wish you my dear Sir, all desirable encouragement and success.

Washington, April 2, 1834.

From the Rev. W. C. Brownlee, D. D. *one of the Collegiate Pastors of the Reformed Dutch Church of the city of New-York, and formerly Professor of Languages in Rutgers' College, New Brunswick, N. J.*

Mr. J. Livingston Van Doren, has been extensively known among us as a Teacher in this City and its vicinity.

He has devoted himself with zeal and assiduity to his profession for eleven years, and has been most favourably and uniformly known among us as a very able and accomplished Teacher.

His mode of discipline, which has been always judicious, and paternal, as well as his success in making accurate and thorough scholars, have gained him the confidence of *Parents* and the affection of his *pupils* wherever he has taught.

I beg leave, therefore, very earnestly to recommend him to the friends and patrons of education in the West, as a gentleman and a scholar, every way fitted to advance the cause of literature in general.

New-York, Feb. 22, 1834.

From S. V. S. Wilder, *Esq. of the City of N. York, and President of the American Tract Society.*

Having had three daughters under the tuition of Mr. J. Livingston Van Doren, and from the great improvement which they made in classical learning during the time they were thus privileged, I can, and do most cordially add my humble testimony to the merits and character of this distinguished gentleman, as possessing in a high degree all the essential requisites for the instruction of youth, and as fully entitled to the unqualified confidence of those parents and guardians who may confide their children to his paternal guidance. In whatever region of our country Mr. Van Doren may hereafter locate his Institution, the prayers and benedictions of hundreds will accompany him; and may the blessing of Almighty God attend him.

From the Rev. Thomas Mac Auley, D. D. L. D. *Pastor of the Murray street Church, City of New-York; and formerly Professor of Philosophy in Union College, N. Y.*

Mr. J. L. Van Doren has been long and very favourably known to me as an able and enlightened Instructor of youth. Such was the estimation in which he was held while Principal of the Newark Academy in New-Jersey—and an extensive private Seminary in Brooklyn, N. Y.—that the *Brooklyn Collegiate Institute for Young Ladies* was erected at his request, and expressly for his occupation at an expense of *Thirty Thousand Dollars*, which Institute flourished very much under his care and active management.

I consider Mr. Van Doren well qualified by natural endowments; by scientific and literary acquirements, and experience arising from long and successful practice, as well as by amiable manners, moral and religious principles, to be eminently useful in training up youth in any public Institution.

New-York, March 5, 1834.

From the Rev. J. F. Schroeder, *Associate Minister of Trinity, St. Paul's and St. John's Churches, City of New York.*

Mr. J. L. Van Doren.

My dear Sir—On the eve of your departure for the West, I beg leave to assure you of my esteem; of the pleasure with which I have always regarded your exertions as an Instructor, and of the interest which I shall continue to feel in your labors, what new field soever you may be called to occupy.

It is now about eight years since my notice was first particularly attracted to your efforts. Since that period in the Institute at Brooklyn and the Seminary in Carroll Place, you have afforded ample proofs that public confidence has been properly reposed in your character and qualifications. Your long experience, and your established reputation as a Teacher, I rejoice to say affords a sure pledge, that for the enterprising benevolence which now leads you to the West, you will be compensated with extensive influence and abundant success.

New York, March 7, 1834.

From Dr. Valentine Mott, *Professor of Surgical Anatomy and Operative Surgery in the College of Physicians and Surgeons in the city of New York.*

The Subscriber takes great pleasure in bearing testimony to the success with which the Messrs. Van Dorens have conducted the Collegiate Institute at Brooklyn. The literary character which it sustained by both Father and Son, together with the qualifications which they possess as teachers, cannot fail to command patronage, and insure success in any similar enterprise wherever it may be located.

New York, March 7, 1834.

L. H. VAN DOREN.

Lexington, Ky. July 16, 1834. 1-tf

HEALTH SECURED,
PRESERVED AND RESTORED!!

DOCT. KUHL

RESPECTFULLY informs the public that he has arrived in the City with a number of genuine MEDICINES, approved by the most celebrated members of the first Medical Faculties in the world, embracing successful remedies against the most difficult diseases, viz:

Deafness, Hardness of Hearing, and other auricular complaints—Blotches, Ringworms, &c.—Syphilitick Disorders—Gonorrhoa, new or deep rooted, (the secured radical cure comes from 5 to 25 dollars)—Dysentery, Flux, or Diarrhea—Cholera Morbus—Billious Diseases, Indigestions, Dyspepsia, &c.—Toothache and Scurvy, (in a few seconds the most acute and obstinate pains appeased.)

All the French, German, Bavarian, Hanovarian, Russian, and other European newspapers; the New-York Standard and Courier, the New Orleans, Louisiana Advertiser; and other Journals of North America, contain many letters of thanks from perfectly cured persons; some were declared before by other physicians incurable; and confirm the extraordinary effects of this medicine in the most desperate cases.

Poverty and misfortune will be observed.

☞ Dr. KUHL'S Office is in Lexington, at Brennan & Postlethwaite's Inn. Opened from now to the 19th inst.

Later orders addressed to Dr. Kuhl, Philadelphia, Pa. post paid, with an acconat of the *apparent cause* of the *complaints.*

We present here a *new important case:*

Doct. Kuhl from Philad., in Frankfort, Ky.

Louisville, Ky., July 8th, 1834. Sir,—I gratefully acknowledge that through your Medicines I have been restored to my hearing; which I had lost by a billious fever, and a suppressed perspiration.

There are here many more with similar complaints, some of whom wish you shortly to come back, that they may also have the benefit of your Medicines, &c.

Signed: Charles Kastenbine.

Dr. Kuhl's Remarks:—A very deep rooted nervous *symptomatic deafness*, with humming and tingling in the ears; all former attempts to cure which proved fruitless. The cure has been now effected in 14 days, by the acoustic Oil, and five secondary medicaments.

Lexington, July 16, 1834. 1-1w

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9. 1834. 52-tf

NEW CHEAP STORE.
Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 15¼ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

JAMES MARCH,
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand, and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf

Select School for Boys.

THE next term of the School of the subscriber commences on Monday the 7th inst. The school rooms are situated on Maincross street, in the building adjoining the residence of Mr. Edward Oldham, and nearly opposite the 1st Presbyterian Church. The branches of education taught in this school, include all that are taught in the best academies, viz:

Spelling, Reading, Writing, Arithmetic, Geography, English Grammar, Book-Keeping, Composition, Declamation, Algebra, Geometry, &c. together with the Greek and Latin Classics.

The subscriber pledges himself to attend strictly to the moral habits, and intellectual improvement of those committed to his charge. Terms made known on application to

GEORGE W. COONS.

Lexington, July 2, 1834. 51-3w

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on Monday, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20 per session.
Preparatory Department,	12 " "
Instruction on the Piano,	15 " quarter.
" " Harp,	20 " "
" " Guitar,	15 " "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5 " "

The apartments of the School are in the dwelling house at present occupied by Mrs. Worsham, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. Morrison.

Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hatton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. Thomas Stagner, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

Selected for the Western Luminary.

Mr. Editor,—The following beautiful, and touching lines, were found among the selections of an English lady, whose own

"Two sweet infants side by side,"

had recently been deposited in the grave.

The Mother's Tears.

I saw beside the grassy tomb,
A little coffin fair;
And many gazed, as if the bloom
Of Eden withered there.

The little vessel, short and wide,
Receiv'd a sight from all;
For two sweet infants, side by side,
Were shrouded in the pall.

And now the mother at their head,
Like marble stood with grief;
But every pearly tear she shed,
Then seemed to give relief.

She raised the napkin o'er them spread,
Which hid them from her view,
Then bending o'er the coffin's head,
She gazed a last adieu.

And on their face so cold and fair,
Impress'd the last fond kiss;
And often would she then declare—
"No grief was e'er like this!"

"What have I done to anger God?
Oh! tell me now I pray;
Why must I bear this heavy rod,
Or, see my infant's clay!"

I saw the aged pastor weep,
When closely standing by;
And long shall memory safely keep
His answer in reply.

"A shepherd long had sought in vain,
To call a wandering sheep;
He strove to make its pathway plain,
Through dangers thick and deep.

But still the wanderer stood aloof—
And still refused to come;
Nor would she ever hear reproof,
Or turn to seek her home.

At last the gentle shepherd took
Her little lambs from view!
The mother turned with anguish'd look,
She turn'd—and followed too!"

Freedom of the Press.

It is fashionable to complain of the press. The press has no doubt, its full share of sins; but we fear that it does not receive fair play. The press is just about as good as its masters, the public. Abused as it is, it has no faults which they have not taught, no vices which they have not rendered necessary.

This is bold language, but it is true. The press, it is said, is not independent. Is that so strange? Whose fault is it? If the reader should change to disapprove this saucy article, he will send in to the "Independent" editors something like the following note:

"Sirs,—I have hitherto been much pleased with the Commercial Intelligencer, but seeing in to day's paper, an insolent, and outrageous, and abominable article on the freedom of the press, I herewith inclose the amount of my subscription, and direct that the paper shall no longer be left at my house.

Peter Pipkins."

After perpetrating this heroic act, the ex-subscriber will assume an air of dignity, and prate about the degeneracy of the Press. This is the species of freedom of elections, used in the French army, when the colonel proclaimed that every soldier was at perfect liberty to vote for whom he pleased; but, he added, "if any man votes against Gen. Bonaparte he shall be shot as an example to the whole regiment." The dear public may depend upon it, that while they pull the ears of that docile personage, the press, and teach him, by sundry kicks and cuffs, how to be spirited and independent, he may "soar as gentle as a sucking dove." If, on the contrary, you let him alone, he will soon become so of his own accord.

A certain emperor, who was fool enough to turn hermit, collected together a large number of watches and essayed to make them all run exactly alike. He bothered his head for a long time at this useless task; and then, observing its impracticability, he exclaimed, "If it be impossible to make these little machines accord, how vain and wicked is the attempt to constrain the minds of men to run alike!" Let each honest subscriber, if he finds the editor's watch ticking a moment in discordance with his own—think of this conclusion of the great Charles V.; and instead of dashing the poor editor's watch to pieces, reflect on the possibility that *his own* may be wrong, and even if otherwise, that it is impossible for all to go alike.

That man who sincerely desires the freedom of the press should be willing to bear that freedom, *if honest*, even when it chances to run counter to his own convictions of principles, and measures, and of men. The very errors of an honest and independent press result in the encouragement of truth.—*Philadelphia Intelligencer.*

From the New-York Evangelist.

Religious Fairs *alias* Pious Frauds.

We are glad to find our Episcopal and Methodist brethren pressing this subject. The following is from the last Churchman:

Fancy Fairs.—We some time ago expressed an opinion, which we have ever entertained, that the method of raising money for benevolent purposes by fairs, is on many accounts objectionable. Our readers may remember that this expression of our views was not altogether voluntary, but was made at the request of another journal. We know that fairs were advocated by many in our church, for whose opinion we had great respect, and were unwilling to say any thing that might give offence—the more so, that we believed the evil (as we esteemed it) to be one which would of itself come to be generally disliked, and so fall into disuse; but when our opinion was directly requested, we did not feel at liberty to withhold it. Since then, we have seen much to confirm us in our opinion; but as we have no wish to enter minutely into the subject, we shall content ourselves with the following extract from the Christian Advocate and Journal:

'*Religious Fairs.*—Since two notices of fairs, for religious purposes, appeared in the Advocate and Journal, the one an intimation that they were of doubtful utility; and the other simply acknowledging the receipt of the proceeds into the missionary treasury; we have received several communications expressing strong doubts of the propriety of such fairs. For years past we have observed them, and have never seen one that was unexceptionable. In most cases they are exceptionable, both as it respects the articles sold, the price asked, the price *taken*, (instead of giving back the change,) the improper position into which it throws ladies, &c. Upon the whole, as a means of raising money for religious purposes, we, as individuals, must express our doubts, without having any reference which has a 'local habitation and a name.' And in this we have the pleasure of knowing many of the wise and good concur.'

A Brave Woman.

Extracts from an address delivered at Newport, N. H. Feb. 25, 1834, by the Rev. Orren Tracy.

An amiable lady the wife of a sea-captain, accompanied her husband several times across the Atlantic. On one of these voyages, the captain became dangerously ill. At the same crisis, the vessel was overtaken with a severe gale, which blew for several days with tremendous violence. For a while the brave sailors endured the greatest hardships and privations without complaining. At length, however, they became discouraged, and refused to obey orders. The alarmed mate immediately made the captain's wife acquainted with affairs; and begged that the captain might if possible, come on deck; for added he, if possible, the sailors will break open the spirit room, and if they do, all—all is lost, and not a soul on board can be saved. Ordering the mate on deck, the lady seized her husband's pistols, and placed herself before the door of the spirit room. Soon the desperate tars came rushing down together, but before they reached the bottom of the stairs, their attention was arrested by the sight of this female, and they came suddenly to a stand. Pointing her pistol at the foremost, and raising her voice, she assured them that the first man who dared take another step, should be laid dead on the floor! And then in a mild and winning tone, she said; "Come, my lads you have done bravely, the blow is almost over, run to your duty, the ship shall be saved, and you shall not lose your reward." Filled with admiration of the conduct of the female rather than with the fear of death, the sailors bowed respectfully, gave three cheers, and returned on deck. The gale soon abated and the ship was saved.

Ladies, shall the ship be saved? or shall she sink? If saved at all, you must guard the *spirit room.*

The Dying Christian.

FROM THE SPANISH.

"O death, no more, no more delay,
My spirit longs to flee away,
And be at rest;
The will of heaven my will shall be,—
I bow to the divine decree,
To God's behest.
My soul is ready to depart,
No thought rebels, the obedient heart
Breathes forth no sigh;
The wish, on earth to linger still,
Were vain, when 'tis God's sovereign will
That we shall die.

"O thou, that for our sins did'st take
A human form, and humbly make
Thy home on earth;
Thou, that to thy divinity
A human nature did'st ally
By mortal birth,—
And in that form did'st suffer here,
Torment, and agony, and fear,
So patiently;
By thy redeeming grace alone,
And not for merits of my own,
O pardon me!"

As thus the dying Christian prayed,
Without one gathering mist or shade
Upon his mind,
Encircled by his family,
Watched by affection's gentle eye,
So soft and kind,
His soul to Him who gave it, rose;—
God led it to its long repose,
Its glorious rest!
And though the good man's sun has set,
Its light shall linger round us yet,
Bright, radiant, blest.

Marriage.—The man who is married for mere worldly motives, without a spark of affection on the woman's part, may nevertheless get, in every worldly sense of the word, a good wife—and while American women continue to be what, thank Heaven, they are, he is likely to do so: but when a woman is married for the sake of her fortune, the case is altered, and the chances are five hundred to one that she marries a villian, or at best a scoundrel. * * * To set about seeking a wife is like seeking one's fortune, and the probability of finding a good one in such a quest is less, though poor enough, in both cases. * * * * The man who gets in love because he has determined to marry, instead of marrying, because he is in love, goes about to private parties and to public places in search of a wife: and there he is attracted by a woman's appearance, and the figure which she makes in public, not by her amiable deportment, her domestic qualities, and her good report.—Watering places might with equal propriety be called fishing places, because they are frequented by female anglers, who are in quest of such prey, the elder for their daughters, and the younger for themselves. But it is dangerous sport, for the fair Piscatrix is not more likely to catch a bonito, or a dorade, than she to be caught by a shark.

A Good Reproof.—The lady of a naval captain whose ship was supposed to be foundered at sea, was greatly distressed, fearing that her husband had perished with the crew. She had two little children, a son and a daughter, whom she had carefully endeavored to instruct in the principles of religion. Among other things, she told them that they ought never to indulge in immoderate grief under losses while the Lord liveth. The little boy seeing his mother weep most bitterly, looked earnestly at her, and asked with great emotion, "O mother, why do you weep so much. Is God dead?" "No, no," said she, "but," clasping both her children in her arms, exclaimed, "your father is dead." "I thought," replied the child, "that God had been dead, for you often told us not to cry while the Lord liveth." She felt the reproof—she received the consolation, and often told her friends that all the kind and sympathizing counsels she had received from her minister and pious connexions had not produced so strong an effect on her mind, as the sensible and pointed admonition of her child.—*Juv. Magazine.*

Habit of Teasing.—The habit of teasing or coaxing is a fault very prevalent among children, and which is strengthened and encouraged often unconsciously, by a mother's yielding to the repeated importunities of her child, even after having once refused it. Let a child understand that you are decided, that your word can be depended upon, that you mean what you say when you refuse him any thing, and he will very soon learn that you cannot be *coaxed* out of what you have once refused him. As illustrative of this, I will state a case that came under my own observation. A mother gave her two sons each an apple, when they returned one day from school. They went to play, but as soon as they had eaten them, one of the boys went to his mother and asked for another; she refused, and he did not repeat his request but went to play again. His brother asked him to go again and *coax* her to give them another. "No," said he, with much emphasis. "William, don't you know that mother said, no *meant no?*" A child very soon discovers whether his mother can be teased into a compliance with his wishes.

I once took tea with a lady, and while we were sitting at the table, a little boy came round her chair and asked her several times for a piece of cake, which she at first refused, but finally gave to him. A little sister then came and made a similiar request, but was refused. I sat near and heard her little brother whisper in her ear, "Coax her, Jane, and you will get it." The mother was busily engaged talking with and entertaining her visitors, and probably to get rid of the child and his importunities, had given him the cake without thinking, perhaps, what she was about.—*Moth. Mag.*

Indian Example.—An Indian went to Pittsburgh and purchased a barrel of rum to sell to his red brethren. While on his return to his tribe, he heard a Moravian missionary deliver a temperance address. His feelings were touched—he took back the barrel of rum to the trader, and declared he would neither drink nor sell any more spirituous liquors, *for it was against his conscience.* He earnestly begged that it might be taken back, adding that if it was not he would pour it into the Ohio. The trader as the white people were amazed, and assured him that it was the first barrel of rum they had ever seen returned by an Indian. It was taken back, and probably sold to some white man whose conscience was less tender than the poor Indian's. Would that every dealer in ardent spirit throughout the Union would give conscience a candid hearing on this subject—and if its admonitions should be listened to and respected, a few months would see the United States free from all the hundreds of thousands of drunkards that are now kept so by the rum-sellers

Remembering and Forgetting.—The philosophy of memory, we leave to other hands.—Some of its phenomena, however, may be here stated. Every body knows that men remember some things more readily than others. For instance.

1. They remember *affronts* and *injuries* received, while they soon forget injuries done to others.

2. They remember *debts* due to them, but they forget those they owe to other persons.

3. They remember their *good deeds*, while they forget their bad ones.

4. They remember the *homage* they consider due to them from their inferiors, but forget that which they owe their superiors.

5. They remember what is connected with their *business*, while they often complain of a bad memory which forgets a sermon.

It is probable that the art of memory is the act of attention, and that attention is given to that in which we feel interested: if so, these facts of remembering and forgetting give no very flattering testimony to the moral principle of mankind. In truth they evince the depravity of the heart.—*Baptist Rep.*

The signs of the times indicate a termination to the trade in ardent spirits as a drink at no distant day. Public opinion is omnipotent in this land of liberty,—and when that opinion becomes concentrated, and bent on destroying an evil, no man can long stand out against it. Many of the present race of spirit-dealers will hold out to the last gasp: but one would think no *young man* or any one having the present aspect of things in view, and any regard for reputation or the commendation of the virtuous, would now commence this traffic—a traffic which is looked upon with disgust and will soon be branded with infamy.

Richard Lander.—There is reason to believe that the savages who murdered Richard Lander, were set on by the more savage slave-traders. These miscreants know that the extension of civilization along the coasts of Africa, will put a stop to their abominable traffic, and therefore they evince the most deadly opposition to any and every measure which may open the way to civilization. They are very particularly hostile to the colonization Society. Lander was killed about 100 miles above the mouth of the Niger, while on his way, in a long boat, to join the iron steam-boat, which he had sent up a few weeks before; she was to proceed about three hundred miles up to a small island which he had purchased from the King, and where he had a factory. "They had proceeded about one hundred miles up, the current being strong against them; they were in good spirits tracking the boat along shore, when they were fired on from the bush; three men were killed, and four wounded, Mr. Lander was one of the latter. They had a canoe of their own, and at the time they were fired on the boat was aground, and, to save themselves, they were obliged to leap into the canoe, and make the best of their way; they were immediately followed by five or six war canoes, full of men, keeping up a continued fire for five hours, until it got dark, when they lost sight of them."—*Journal of Com.*

Dreadful Explosion at Birmingham.—On the afternoon of Friday a very dreadful shock was experienced, by a sudden explosion at the Rocket Tavern, in Little Charles Street, near St. Phillip's Church, Birmingham, the landlord of which is a fire-work maker. Upwards of 300 weight of powder, and an immense quantity of fire-works, were on the premises. Three houses are completely destroyed; two were blown into the air. It is impossible to calculate the probable loss of life; four men and women have been taken to the hospital without hope of recovery, and two men were found dead. The fire originated by the explosion of some detonating powder, which communicated with a large heap of touch paper. The destruction to property in the neighborhood is great.—*English paper.*

Tea plants in Brazil.—The tea plant has been introduced in Brazil, and cultivated with success. One plantation contained in 1829 upwards of 30,000 plants, and the government has taken measures to encourage the further cultivation of that important article. Efforts are also making to diffuse information, and increase the protection of silk; for the silk worm of Brazil is represented to be of a peculiar species, larger and more healthy than the Asiatic.

Snow at Constantinople.—A private letter from Constantinople, dated March 16th mentions the remarkable circumstance of a fall of snow there on that day.

Effects of the Recent Frost in France.—We learn from Avignon that the vegetation has suffered greatly from the hoar-frost, particularly the mulberry trees, the buds of which were much advanced, but have been completely cut off. The same disaster has occurred in Languedoc, but has not been so general. At Aix, the frost has done great injury to the almond trees.—*French paper.*

Travelling by the Thousands.—On Wednesday last, says the N. Y. American, the steamboat U. S. on Lake Ontario, touched at the mouth of Gennessee River, with 1000 passengers on board.—*Prov. Jour.*

A gentleman having got the impression that in some money exchanges between him and Mr. Rufus L. Nevins, a mistake of $100 was made in favor of the former, it was agreed to pay the sum to the American Colonization Society, which has been done accordingly.—*Journal of Com.*

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington June 11th, 1834. 49-by.

FOR RENT.

I wish to rent my Tavern in the town of Danville, Ky. It is a large and commodious building, well calculated for business—it being the stage stand for the Eastern and Western line of Stages, in the centre of the Town, and situated on a lot of two acres of ground; three stories high, with a number of fine airy rooms, an excellent stable that will contain 70 horses. There is, on the lot, an Ice House, now containing Ice, and all necessary buildings for an establishment of this description; an excellent garden, and large yard filled with fruit trees.—Also, a Store House adjoining the Tavern, that I wish to rent. My reason for renting is, that I am getting in years, and wish to retire. Immediate possession will be given, and rent made easy to a good and careful manager. ELIZABETH DAVENPORT.

Danville, May 28, 1834. 46-tf

The Louisville Public Advertiser and the Cincinnati Cross and Journal will publish the above until forbid, at which time their accounts will be paid.

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.

June 17th, 1834

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

26-by 4 *doors below the Post Office.*

SPRING IMPORTATION!!

J. T. FRAZER,

Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirters, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.

Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.

J. T. FRAZER.

April 14, 1834. 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. Saguez's, of New-York, new invented SELF-VARYING RULE: Reports of Spring Fashions, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

VERSAILLES SEMINARY

THE PROFESSOR OF LANGUAGES in this institution, induced by a desire of becoming useful, and encouraged with the hope of rendering satisfaction both to himself and employers, from a consciousness (at least to some extent) of the high station which one holds who is engaged in the direction of the education and morals of youth, informs the citizens of Woodford and all those wishing to entrust their sons with him, that he has determined (as far as it is in his power) to remove all obstacles and impediments which may prevent the advancement of youth in acquiring a knowledge of so essential a part of Education, and to apply himself exclusively and diligently to the interest of his school. He hopes that after having the honor and pleasure of being a pupil of Mr. William R. Thompson about three years, and eighteen months of that time an assistant teacher, he will be able to teach with success to his scholars and improvement to himself. Aware that Versailles and its vicinity, from the richness and fertility of the country around, and the hospitality and morality of their citizens, can afford more than common facilities for the education of youth, he feels assured that the expenses of tuition incurred are not as great as in other parts of the country. Having no claims upon the public patronage, he presents, for the faithful and diligent discharge of his duties, no other pledges than those which a deep sense of his responsibility as director of the education and morals of youth, inspire. Boarding can be had for $1,25 to $1,50 per week.

Price of tuition, per session of five months, $15 00.

Session to commence on the first Monday in June next. Every one wishing to enjoy the advantages of English science also, can be accommodated, as the English department is now filled by a teacher of superior qualifications and high respectability. Great pains will be taken to preserve good order and discipline in the school. PRESTON B. MORROW.

May 28, 1834. 46-2m

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. Hall resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are part cularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main stree opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. Fishel, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

Perfumery and Fancy Store.

S. OLDHAM,

BARBER AND HAIR DRESSER,

(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House.)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock,

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing Houssis* now opened for the present season.

Lexington, April 16, 1834 40-3m

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; *V* G. & G. Rice, *Danville*; J. & H Trotter, *Nicholasville*; A Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hacunt *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low fo cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf